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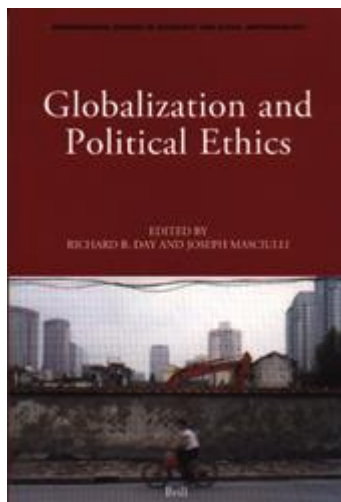
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Day , Richard B. & Joseph Masciulli

**2007 Globalization and Political Ethics. International Studies in Sociology and Social Anthropology. Leiden; Boston: Brill.**

Notes: xiv, 458 p. ; 24 cm. ISBN: 9004155813 Originally published as Volume 4 No. 3-4 (2005) of Brill's journal entitled

**Reviewed 24 Oct 2008 by:**  
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**Medium:** *Written Literature*

**Subject** *Globalization - Moral and ethical*

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**ABSTRACT:** This fifteen papers in this edited volume explore the range of political-ethical issues of globalization.

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Richard B. Day (University of Toronto) and Joseph Masciulli (St. Thomas University), introduce *Globalization and Political Ethics* as a demonstration of the subjectivity of the term "globalization" with reference to the underlying political ethics and evaluate it in normative terms rather than as an objective prospect or in the language of economic science, where "value" has a "price" (p.ix).

*Globalization and Political Ethics* comprises fifteen essays that examine the crucial issues of a globalizing world such as terrorism, institutional change, the configuration of the world economy, the role of the United Nations and international financial institutions, the regimes of international trade and technology transfer, the effects of regionalism in the European Union and Association of Southeast Asian Nations, the failure of Russia, and genocide and state-induced famines in Africa, all under the microscope of political ethics. Day and Masciulli look into the connection between globalization and ethics within a culture facing globalization elucidating the link between ethics and market through philosophical tools like Aristotle's arguments on ethical life in the city-state, state-centered Hegelian ethics, and the universal-cosmopolitan claims of Kantian morality. The book not only searches the prospects for global governance but also explains why there is a great need to institutionalize the markets at various levels of social organizations, as Habermas thinks, so that people can define market and society in their own terms.

The authors are of the opinion that there are asymmetrical implications of the so-called universal economy due to the dominance of developed countries over the developing countries. They try to convince the reader that the trade and technology policies of the World Trade Organization (WTO) and its agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) exist just to gratify the interests of Western powers and that both of these are hurdles in the way of development of the third world (p.129). The book argues that globalization has played havoc with Russia because

its post-communist global economy is largely dictated by the West, and rejects the neo-liberal economists' claim that globalization provides economic efficiency and human enlightenment (p.175).

*Globalization and Political Ethics*, while discussing regionalism, stresses it is unclear whether the foundation of the European Union has ended barriers to the movement of labor, goods and capital across borders, as Europe has been in the front line of favoring "globalization", or whether it aims to protect Europe's cultural identity and to save itself from the destructive pressures of globalization (p. 185). On the other hand, there are some who claim the EU is an ethical undertaking and a denial of market fundamentalism (p. 212) choosing the market economy instead of market society (p.210). Quoting ASEAN, the book stresses that humanitarian intervention, even if well intentioned, has a mammoth potential to be abused (p.233).

The book presents open criticism of the genocide and state-induced famine in Africa blaming the West especially for colonial genocide in South-West Africa and Congo, and asks for more attention to such issues in Africa as part of our global ethics (p.242). It admires the role of the UN in security related issues beyond interstate relations (p.267 & 288) and also encourages cooperation and understanding in the fight against terrorism, conferring certain theoretical issues like relative universality of human rights and the prospects for global governance, keeping in view the shared risks to humanity.

The selection of these topics narrows the book's focus to issues that are controversial from an ethical point of view and might have undermined the positive and moral aspects of globalization. For instance, a world without international unions and organizations could reflect a different situation as far as political ethics are considered, and that is why the volume markedly evaluates the impact of globalization, concluding, not always positively, on social justice, and judges the forces bringing globalization using political and historical facts to balance the philosophical ideals, and suggests models for the implications of political ethics in practice under the umbrella of globalization through the dialogue of political theory and international relations (p.391).

At the end, the book gives hope for a better future for humanity through global governance fulfilling moral needs. It is a precious work that may help research and academic endeavors in the international politics and those interested in the moral aspects of change.

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